

To pub or not to pub

The general case amongst universities across the province was that they were reluctant to do it. The universal case amongst student councils involved was that it was undesirable. James P. MacKey (Chairman of the Liquor Licensing Board of Ontario) and his cohorts, in conjunction with Billy Davis and his Big Blue Machine, took this into account and then totally ignored it. They knew better than the people who were directly involved.

Presto, a flick of the wrist, a splash of ink and a whole lot of political jibberish. Student Councils can no longer operate pubs on campus. The universities must do it if alcohol is to be sold on campus ... and so on.

Back to reality. This situation created a very practical problem across the province. The ten points which follow are those of the agreement between the SGA and Laurentian University concerning the turnover of the Pub. The agreement, after months of negotiations, was concluded on October 22, 1974. Ratification by

the Executive Committee of the Board of Governors came at a special meeting on Oct. 25, 1974.

1. The University is to assume all of the assets and liabilities of the Pub, effective the date this agreement is concluded.

2. The University is to purchase a sound system for the Pub. The SGA will provide, to the University, in the form of a loan, the money for the sound system.

3. Recorded music used in the Pub is to be considered as an operating expense of the Pub.

4. Profit from the bar service for SGA events in the Great Hall will be credited to the SGA. Profit is defined as the bar revenue (including returns from empties) less direct expenses connected with the bar service in the Great Hall.

5. The SGA shall collect and retain all revenue from door charges for SGA events in the Great Hall and in the Pub when live entertainment is provided there.

The sole purpose for these funds will be to pay for live entertainment in the Great Hall and the Pub.

6. a) Whereas, the University has assumed a liability of approximately \$30,000 for the establishment (\$7189.00) and subsequent relocation (approximately \$22,000.00) of the Pub and a contingent liability of approximately \$7,000 for the new washrooms, it is agreed that the first charge against the annual net income of the Pub shall be \$6,000 for the academic year 1974-75 and each year thereafter until this debt has been retired.

b) Whereas, the SGA has loaned the University the funds to cover the purchase and installation of a sound system in the Pub, the second charge against the net income from the Pub will be \$1,500 per year until this loan has been repaid.

c) When the SGA loan has been repaid, the payments against the first charge to the University will be increased to \$7,500 annually.

7. The University will be responsible for the management of the Pub. A small Pub Advisory Committee shall be established for the purpose of advising on all matters

affecting Pub operations, including service, prices, entertainment, etc. At least 50% of this Committee shall come from and be named by the SGA.

8. Each Professional School and College Student Council will be entitled to one event each academic year in the Great Hall from which it will retain 75% of the profit of the bar service at the event. The remaining profit is to be credited to the revenue of the Pub. Also, the Student Council in question shall collect and retain all revenues from door charges at its event.

9. Should legislation with respect to the operation of university liquor outlets change, the University agrees to review the arrangement for operation of the Pub.

10. The University does not consider the liquor outlet to be a profit generator for the University at large and agrees that any profit should be used for activities related to the Pub operation.

Now, a word to the blitchees. Read, perhaps re-read, perhaps commit to memory, or, as is the case with most of you, just simply disregard point #7. That is the body where legitimate complaints, requests for information and suggestions should be channelled. I expect stupid blitchees and ill-informed opinions will get the treatment they deserve, too.

The next part I write as a result of requests to respond to certain items. I am responding to three individuals. The first two ill-informed unidentifiable boobs are known to readers of Lambda as the ones who hid behind the names of "Bored and Concerned" and "John Q. Student". The third person is identifiable and is known to readers of Le Calumet as Richard Théorêt.

Richard gets a "C" based on balls and the conviction of opinion that led him to sign his name to the article. "Bored and Concerned" gets a "D" based on balls. "John Q. Student" gets a D-minus based on balls and his interpretations. If any of the three would have bothered to do any checking-

up on their supposedly, factual information, or bothered to consider any relevant variables, or bothered to talk to anyone who was involved with the things they were writing about, they probably would have gotten an "A-plus", based on content. But then again, their comments wouldn't have been the same.

As far as the challenge to Lappas Bros. is concerned, I'll take that one. You see, "John Q. Student", up until Oct. 22, 1974, the Pub has been an SGA operation, not a Lappas Bros. operation. Lappas Bros. have been handling the management function of the Pub for the SGA.

Being unfamiliar with the formalities of a chivalrous challenge such as this, I have asked around and find that I have the right to choose the time, place and weapons. Weapons -- wits; Place -- my office. Time -- have your second contact the SGA office (673-3647). Circumstances -- a one-to-one encounter based on reason, logic and fact. As a special consideration to your position, you may wear a mask if you still choose to hide.

Okay, away from related topics and back to the main topic. There are still a few technical loose ends to be tied up before the turnover is realized in actual fact. Although the Pub, whose name incidentally is "Voyageur", is now the responsibility of the University, I would ask for your patience and understanding for a reasonable period of time, to allow the operation a chance to become well-organized and smoothly-running. A lot of mistakes, made in the past, should not be behind us forever. Also, I urge the entire community of the University to constructively support the new operation of the Pub so that, in the end, we may all benefit.

In closing, I would like to leave you with a quotation from D.J. MacLean, who, in his dissertation entitled, "A Theory of Post-Nuclear Relativity", wrote: "Hindsight is fine. Foresight is finer."

lambda

VOL. XIII NO.8 LAURENTIAN UNIVERSITY, SUDBURY, ONTARIO

Student Services slashed

This week, the preliminary report of the Senate Budget and Short-Term Academic Planning Committee was issued. As usual, it called for further cuts in student services for 75-76. It proposed that Psychological Counselling Services be eliminated and that Health Services be open only on a 9-5, Monday to Friday, basis. This is the continuation of a pattern which in the last few years has seen the phaseout of a large number of positions connected with student services. The following cuts took place previous to this year's budget.

The position of a full-time director of drama was phased out by first combining it with responsibilities for the Fraser Auditorium and the production support for T.V. courses, and then amalgamating it with Instructional Media Services. The position of a full-time Student Affairs Co-ordinator was eliminated and the responsibilities given to an already overburdened Student Awards Officer. However, in these two areas, there have been some increases in expenditures. Two Animators Francophone have been added, with responsibility for La Troupe and French cultural affairs generally. The position of President of U.C. was first eliminated, and then brought back as a part-time position. Mature Student Counselling was eliminated as a separate function and those responsibilities

(plus a technician) given to Psychological Counselling Services. Psychological Counselling Services was then reduced by placing one of the counsellors on part-time. It is proposed that next year it disappear entirely.

Other than just the positions of people dealing with student services, there have been considerable cut-backs in the moneys available to students. A fund for student activities, formerly administered by the Student Affairs Co-ordinator, was eliminated last year. The money available for student travel and the money allocated for student marking assistants was cut drastically at the same time (approximately 50%).

In the past the University was able to slash student services because there was no organized opposition on the part of the students. This year that is changing.

Next week the Senate Budget Committee will be holding meetings to hear objections to their preliminary report. The S.G.A. will be presenting a brief asking that the university take a more sensible position on spending in the area of student services. Anyone who objects to the cuts made so far or who has ideas on the areas that the University should be spending money in, should get in touch with the S.G.A. and help them in the preparation of their brief.

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The Guyanese are here

The arrival here last Saturday of 13 Guyanese students and one lecturer marked the beginning of the third annual I.S.O. week, as they were met on arrival by members of the I.S.O., and their Canadian hosts. All of the visiting students are billeted with local Sudbury families.

Their official welcome took place later on that evening at a wine & cheese party in the Governor's lounge. They were then welcomed to Laurentian by members of the Students General Association, Lambda staff, I.S.O. members and friends; all formalities were quickly dispensed with early in the evening.

Letters to the Editors



Dear Editor:

- Walls that go "shake" in the wind - just a blitch concerning the thickness (thinness?) of the walls in S.S. apartments.

Justin Galleneault

Dear Editor:

The walls in Soniferous Students Residence, in my opinion have yet to be matched for the great conductivity they possess: i.e. in the form of sound waves that originate in a friend's conversation in the kitchen, and are transmitted down the hall, and amplified on your wall. Why aren't our walls (sound barriers?) built with adequate insulation to give protection from a minimal amount of unwanted noise, and perhaps some degree of privacy?

David Snoddon



There were 250 graduates in the fall convocation ceremony held Saturday, October 26 in the Fraser Auditorium. The auditorium was packed and therefore, many people had to watch the ceremonies on video-tape in the foyer.

Creation - Evolution

Earl G. Hallonquist, Ph. D.
National Director
Bible Science Association of Canada.

The first Canadian University Debate and Lecture Tour presenting scientific creationism as an alternate to the theory of evolution will commence on October 28th at the University of Victoria and the University of British Columbia, and continue through to the East coast at Dalhousie University on November 6th.

The tour will feature Dr. Duane T. Gish, a well known biochemist and creationist as debator and lecturer.

The tour was organized as a result of the current divergent views of human and biological evolution, and due to the new contemporary debate among Darwinians, creationists and others about the origins of life and man.

Eleven Canadian universities are cooperating in the project, including the University of Victoria, University of British Columbia, Simon Fraser University, University of Manitoba, University of Ottawa, Laurentian University, University of Windsor, York University, Queen's, Mount Allison and Dalhousie Universities. Interest is high in this issue and

large crowds are expected all across Canada.

The tour is being sponsored by the Bible Science Association of Canada in cooperation with the respective universities.

Coast to coast Canadian University debate and lecture tour by Dr. Duane T. Gish on scientific creationism vs. evolution. sponsored by the Bible Science Association of Canada, October 28th to Nov. 7th, 1974.

October 31; Laurentian University, Sudbury, Ontario (noon)

For further information and details in specific areas, telephone Dr. Trevor-Deutsch, 705-675-1151, Sudbury.



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A brilliant young chemist
named Lou
Studied the whole evening
through
Books of facts and equations
That gave explanations
For the great tasting flavour
of 'Blue'



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Citizenship

OTTAWA - A bill designed to make citizenship legislation more equitable, logical and consistent was introduced in the House of Commons today by Secretary of State J. Hugh Faulkner. Under the new bill, applicants for naturalization are treated alike, regardless of sex or country of origin.

The new bill also reduces the qualifying period for application for Canadian citizenship from five to three years. This applies to all applicants without regard for marital connection with a citizen. Citizenship can be revoked only in cases where naturalization has been procured by fraudulent means. It is automatically lost by acquisition of foreign nationality.

The new bill also gives citizenship judges responsibility for examining all applicants for grant, retention, resumption or renunciation of citizenship. Any decision by a citizenship judge may be appealed before the Federal Court by the Minister or the applicant.

Judges may also make recommendations for the exercise of discretion by the Minister or Governor-in-Council. For example, there is no language exemption for wives or older persons in the bill, but the Minister may waive requirements for compassionate reasons. Similar discretion may be exercised regarding the requirements for knowledge.

The Governor-in-Council has absolute discretion to grant citizenship to alleviate hardship or reward services to Canada.

Under the new legislation citizenship can be resumed as a right by former citizens who have been admitted for permanent residence and have resided in this country for a period of a year. Women who lost their citizenship through marriage prior to 1947 can recover it automatically upon notice to the Minister. This latter clause affects women who married foreign nationals before the Citizenship Act of 1947 was legislated.

Children born abroad can now derive citizenship from either parent in or out of wedlock. Citizenship is automatic for the first generation requires only a declaration of retention and the establishment of a substantial connection with Canada before the age of 28.

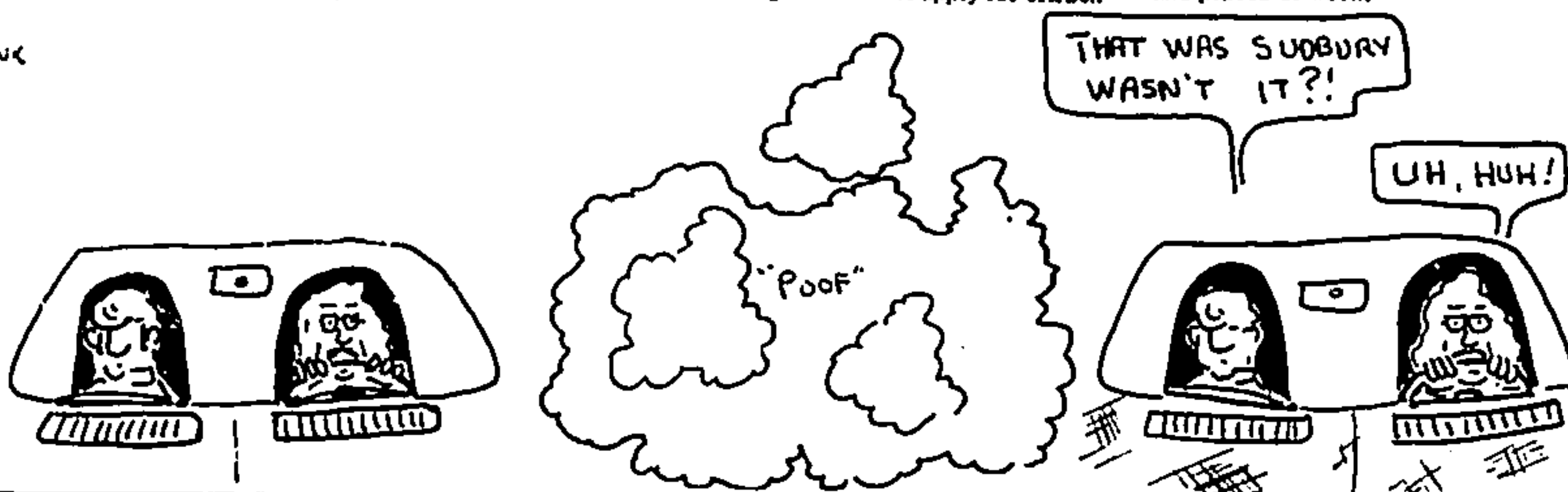
The new Act recognizes the status of "citizen of the Commonwealth" for all citizens of other Commonwealth countries, whether British subjects or not. In so doing, it safeguards the rights and privileges derived by British subjects or Commonwealth citizens from federal and provincial statutes.

Under the bill the age of majority is reduced from 21 to 18 years of age, the age of federal enfranchisement. This provision allows young immigrants 18 years of age or over to apply for citizenship independently of their parents.

By removing many inequities and barriers that exist under previous legislation, the new Act is expected to encourage the acquisition of citizenship. Such encouragement is a continuation of the Secretary of State's policy of "outreach" which in the past year has seen the expansion of court facilities and operations, the opening of new store-front facilities which operate outside normal office hours and the establishment of mobile teams to register applicants in their own communities and places of work.

By A. ZAKHAROV

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BRAIN DRAIN

WHAT DO YOU THINK OF THE SOCIAL LIFE AT LAURENTIAN?

Indrani Bhattacharya, 2nd year Political Science:

"I haven't been to any social things this year. I haven't had much time this year. Living off campus the transportation is too much hassle. There's not enough advertisement of social events."

Raymond Joncas, 1st year Social Work:

"It's been very disappointing. I've been here 8 months. All you can do is get smashed. I'm a non-drinker and so that leaves nothing. They should have something on a weekly basis in the pub."

Robert Malette, 2nd year Commerce:

"I think it's horrible. There isn't anything for students to do. I think they're having trouble bringing in bands. Not enough pubs or lounges. Everyone has to go to the Great Hall. Recreational activities are too far to walk to during classes because they're at the Phys. Ed. building. Student Street is too far. Compared to other universities, we're not offered much."

Oksana Onufryk, 2nd year Social Work:

"This year as compared to last year, the social life stinks. Our pubs didn't have entertainment like last year. The bands aren't as good as the ones last year. The bus service on Friday and Saturday nights is crummy."

Aldene Magill, 2nd year Psychology:

"I think it's pretty good. There's usually something every week. There's lots of residence parties. I think the pub is a garbage this year. Last year there were more bands. This year people just go there and drink."



photos: david platt

Paul Goulet, 4th year English: "Lousy. Lots of room for improvement, especially in the pub. Money should be spent on better bands."

Gloria Staskus, 2nd year English: "I think they could have better bands in the pub. Last year was better. The dances are pretty good. We shouldn't have to pay admission into our own pub when they have third rate bands like Sam Lahti and the Colts."

Valerie Oszust, 3rd year Pol. Sci.: "Well, there's a lot of drinking. I think they should have bands in the pub. I think the bands at the dances have been good. I went to Simon Fraser University last year and so far the social life here has been better."

Lise Villeneuve: "It's fantastic. I'm in residence and I think it's really lively. You get to know people fast. We make our own fun in the pub at U. of S."

Gilles Léger, 2nd year Economics: "I hope after Christmas the French AGE will give us better social activities."

lambda

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Stop the press and go find Bob. Why? Something about Elleene and Rotten Apples! Fingers, fingers, Hank - not nice. The hat just came in - nice to see you Kathy - I think! Linda's got the stock market sewn up (in pink) - What does Dave do - Then again what does Candy do! - Straighten out Jo-Anne - the paper produces: Paul - this paper goes to Kansas with Tom and if nobody says thanx to Alex he'll rip this up.

No more Teacher's College

On July 5, 1974, the Minister of Education, the Honourable Thomas L. Wells, and the President of Laurentian University, Dr. Edward J. Monahan, signed the agreement whereby the Sudbury Teachers' College was to become on September 1, 1974, the School of Education of Laurentian University.

Under the terms of the agreement there has been established an advisory committee known as the Teacher Advisory Committee. It is composed of thirteen members of French language and culture, and is to make recommendations concerning admission requirements, curriculum, examinations and other matters affecting Laurentian University's School of Education. The Teacher Advisory Committee held its first meeting early in October.

The composition of the Committee is as follows:

- the Director of the School of Education, Jacques Martineau, S.J.;
- six members appointed by the Senate of Laurentian University
- Maurice Giroux, School of Education,

- Joseph Thibault, School of Education,
 - Germaine Pezet, School of Education,
 - Rodolphe Tremblay S.J., Registrar, University of Sudbury,
 - Gaetan Gervais, Department of History,
 - Donald Dennie, Department of Sociology,
 - two members appointed by the Minister of Education:
 - Laurier Bradley, Teacher Education and Certification,
 - Roger Brûlé, Midnorthern Ontario Regional Office;
 - two members appointed by l'Association des enseignants franco-ontariens:
 - Christianne Johnson, North Bay,
 - Marcel Lefebvre, Garson;
 - one member appointed by l'Association des surintendants franco-ontariens:
 - Emile Guy, Sudbury Separate School Board;
 - one member appointed by l'Association française des conseils scolaires d'Ontario.
 - Gérald Barbeau, Sudbury
- The Teacher Advisory Committee of Laurentian University's School of Education will hold its next meeting early in December.



COMMENT

A Counter

by Jacque Dinsmore:

It seems that Al Macdonald's "Butcher knife of greatness" slipped and severed an important organ of his body - namely, his brain. One would come to that conclusion, at any rate, by reading his article (as I use the term loosely). However, I am here to write a counter-comment and will try to do so without descending to his level of name calling, though I must say it's difficult in the face of such crass ignorance.

I am one of the "good guys and chicks" who switched enrolment. After reading his article, I was so appalled that I went up to the ninth floor and changed my enrolment from English to French. I'm English but lucky enough to be able to speak French fluently, an exception to the rule: "If you speak three languages, you are trilingual, if you speak two languages, you are bilingual, if you speak one language, you're English."

Al talks about the "staggering vote of overwhelming immensity". He may have meant it sarcastically, but he's right. 75% of the French students voted. It's been a long time since the S.G.A. got 75% out to vote. I'll bet their figures for this year's elections don't come near that.

Just look at the Lambda to see how interested the English students are in the University and its activities. On the front page we have first an article on Richard Wilson, new English V.P., in by acclamation because he was the only person who was interested enough to present himself as a candidate. Then you have the headline "Shinerama Falls to Meet Goals" an article on how almost nobody showed up to help. Still on the first page, we have the report of the U.C. elections where an overwhelming majority of 57 out of 556 students voted. Now, that's what I call a mandate.

In 1970, the students of this university held demonstrations and occupied the Administration building. These students made themselves heard so that in the future Laurentian students would have the right to be active in university affairs, and would have the right to be involved in the decision-making machinery of the university. We have lost a lot of ground since then. We can't even get representatives to fill S.G.A. positions, and participation in the Senate committees is pathetic, if not non-existent. These concerned students weren't divided into French and English. They all worked for the student body in general. I believe it is the French students who have continued to work in the spirit of those who stood up for students' rights in '70. The English students seem to be mainly concerned with what clothes to wear, who's going out with who, and how much they can drink. I hate to break the plastic bubble, but there ARE other things in life.

If Al had cared to take notice in the last few years, he would have seen what group has been most active on campus. There is a French film club, where for \$7.00 you can see 20 films, and good ones at that. The S.G.A. has not undertaken anything similar.

The French sector of the university has always offered speakers, cultural activities, and varied entertainment. The annual congress for franco-ontariens held here for the past two years, with its "une nuit sur l'étang", is well known throughout the province. Though some departments may bring in occasional speakers, the S.G.A. itself never has anything intellectually stimulating to offer the students. They're not even good at the one thing they do try to do - hold dances. It seems to me that a student council ought to do more than get itself into debt and hold dances that nobody goes to.

Al states "...your council will survive to defeat the purpose of this university and possibly, just possibly, stir a little more hatred between the French and the English on campus." First of all, there may be misunderstanding between the two sectors of the university, but actual hate? The hate he speaks of exists only in the minds of a few extreme bigots like Al. Unfortunately, these bigots exist in all races, French as well as English, but, fortunately, they do not constitute a majority. Secondly, I assume by the "nature" of this university, he means the bilingual nature, the juxtaposition of the two cultures within one university. I think that Al, with his mentality, and his article, has done more to widen the gap than the referendum has done. He seems to be concerned about preserving the bilingual nature of the University. How much French do Al and his friends speak? How many franco-phones does he count among his friends? How many of the French cultural events has he attended? I expect that the answers to these questions will all approach zero. Its people like this who widen the gap between the two cultures by writing silly articles that give no information, just call people names. He's even trying to cause trouble by creating tension that doesn't exist. I wouldn't be surprised if we do have problems during Winter Carnival, now that he has prepared everyone for it. I hope he's proud of himself.

Al mentions that we may be banned from the pub. Big deal. We're not going to miss much. Let's face it, whose going to get upset about not being able to pay 50 cents entrance and 65 cents a beer to see Sam Lahti and the Colts? Not me, that's for sure.

Everyone is entitled to their opinions, but I was rather disappointed to see that Lambda would print Al's "Comment" as an article instead of a "Leditor". I hope that this counter-comment will help clear up the situation in some people's minds, or, at least, give them a chance to see the other side of the coin. The French students have been struggling to stay active in an administration which has constantly tried to keep them down. Are they to blame for being frustrated and finally forming their own framework where progress will not be lost by hitting brick walls head-on.

Britain in revolt

by C.R. Stenholm, London, England

"Britain is on the throes of political and social revolution", stated the U.S. magazine News and World Report, in its Oct. 14 edition. The article behind this statement prompted the word "revolution" to be splashed across several British newspapers.

The Americans followed up their statement by describing the causes of the revolution which goes on "behind this facade of an unchanging Britain".

The first and major cause stated was the unions - which are controlled by communists and far left socialists - whose "militant leaders ... dictate Britain's domestic and foreign policy".

This was followed by less significant causes such as - disenchantment with the political parties, class struggles, racial struggle, and a general mood of pessimism and apathy among the populace.

Do these causes exist - the answer is yes.

It is painfully obvious, now, with another Labour victory that the unions do control the country. As one union man from the Labour dominated Battersea area put it "If the Conservatives win, we'll close down the country ... like before....we'll probably close it down anyway."

In London, there was little talk about the election. No one but a few businessmen seemed to care. The people talked about

the cost of living, the weather tomorrow, the invading hordes, of unskilled coloureds, or the private armies springing up across the country.

Sirens are heard throughout the night in London. Bomb warnings are printed in newspapers and on blackboards at underground stations. Riots between police and coloureds break out. Scotland is becoming increasingly nationalistic. There is talk of a civil military police unit being formed and there is an overabundance of theories being projected about the future of Great Britain.

"Is Britain finished?" Mike Dorset, car salesman from Westminster says "Impossible!"

Towards an Expanded Concept of the Universe

by Pete Russell, MA

It seems to be commonly accepted that the Universe we live in is intrinsically four-dimensional. We can identify any point or event by using four independent co-ordinates. Usually we assign three co-ordinates to space to give the event a 'where' and one to time to give it a 'when'.

But there is no a priori reason why it should be this way. Such a four - dimensional framework may allow us to describe and relate most of the physical events with which we are acquainted, but is it capable of describing everything we observe?

There are many phenomena which have so far eluded any explanation by a simple space-time model, and others which seem to have no place at all in the system. Reports of paranormal phenomena like telepathy and clairvoyance have been both well documented and critically examined to the point where it becomes difficult to doubt their occurrence, but so far physical science has been at a complete loss to explain them. That individual conscious minds exist must be virtually undeniable but until now they have not availed themselves of any satisfactory physical description. Nor, on the other hand, is their existence actively denied by a physical description. Cosmologists can work quite happily without having to postulate consciousness; it just does not enter into their system at all. The same applies to neurologists studying the physical aspects of the nervous system; it all seems as if it would work without any individual awareness or conscious experience. Those in the Behaviourist school of psychology, while not denying the existence of consciousness or mind (whose existence was painfully obvious to most of them) felt they could explain physical actions and behaviour in a purely mechanistic way.

Though apparently adequate for describing the objective world, and possibly for explaining our own behaviour, the physical space-time system seems unable to account for our inner lives of personal experience and individual awareness. This is the principal drawback of a four-dimensional system. Minds may be able to account for matter, but matter cannot account for minds.

Now, it might be that by increasing the number of dimensions we assign to the universe we could produce a framework which is capable of accounting, not only for physical events, but also for mental ones. Moreover, one might be able to clarify the relationship of the mental to the physical and also explain many of those paranormal phenomena which physical scientists have so often been forced to ignore or even deny. It is these possibilities that I want to investigate here, but before diving into the delights and entanglements of higher dimensional vector spaces let us first go back and look at some of the *raison d'être* of this conjecture.

THE MIND-BODY QUESTION:

The crucial question is that of mind and body; their existence and relationship to each other. This is a problem which has intrigued and divided philosophers from Plato and Aristotle to Ryle and Russell. Anthony Campbell has already dealt with the philosophical situation in some depth in his essay "Who are We?" (Creative

Intelligence No. 2). I shall here only briefly summarize his views, which are largely in accord with my own; they will form a basis for the rest of the discussion.

Having surveyed the historical development of the problem from Greek philosophers through to present-day scientists like Schrodinger and Waddington, he discusses the implications of both modern neurophysiology and the evidence for paranormal phenomena. He concludes by drawing on the tradition of the Upanishads and suggesting that in fact the individual really has a tripartite structure. Previously the debate was over the duality of mind and body, but Campbell proposes that we should consider body, mind and self as three separate entities, and in doing so he also links together the previously opposed monistic and dualistic schools of thought. The Self is the Brahman of the Upanishads, the Being or Pure Consciousness of Maharishi Mahesh Yogi, the Universal 'I' of Schrodinger. He submits that the mind might be 'a "structure" intermediate in "materiality" between body and absolute pure consciousness'.

What are we to make of this 'structure' and 'materiality'? Campbell uses the analogy of a cinema projector shining images onto a screen. We see the changing images on the screen but do not experience the unchanging screen itself. In the same way the brain or nervous system projects images on the pure screen of the Self. The Self, however, is ordinarily overshadowed by the images falling on it so that usually we identify with the images in our mind and not with the pure Self which in reality is the unchanging basis of our every experience. It is because the screen is usually obscured and not experienced that nearly all Western philosophers have consistently overlooked it.

Helpful as this analogy may be in illustrating the relative status of body, mind and self, it does not really solve the question of how they interact. We may ask how it is that the projection is achieved; how does the brain, something physical, cause an impression to fall on the screen of awareness, something apparently excluded from the physical description? This is the question to which most psychologists are forced to admit that they have no answer (provided, that is, that they admit the existence of consciousness at all).

To return to the analogy; it is as if there were a complete absence of tobacco smoke in the cinema, so that the beam of light between projector and screen became invisible. One could see the projector behind and the images in front, both apparently quite separate, with no obvious means by which the one could influence the other. Yet on a closer examination we would find that certain changes in the projector correlated with changes in the images (but not in the screen) and we would probably infer that there was some form of causal relationship between the two. But the projection involved remains in complete darkness; however we look at it there seems to be an unbridgeable gap between physical events and mental experiences.

Neurophysiology may be able to provide us with a most detailed knowledge of the workings of the projector itself but not with the processes involved in the actual

Creativity and world problems

Our inability to see clearly is not due to some inadequate arrangement of the objects of our vision. Although, as a result of restoring our sight, we shall be better able to rearrange those objects, our first task is to reclaim our full powers of seeing. Although there are certainly many things in the world to be put right; we shall not be able to accomplish this humane ideal by mere reshuffling the environment. It will never humanly succeed until we can see and appreciate that environment at its full value, until we can envision all its possibilities with expanded mind and heart so that they may be actualized to the advantage of everyone and everything in nature.

Men and women, however great their responsibilities, have up to now been reduced to reshuffling the environment to varying effect, just because they have not known how to claim this birthright. As a result, it is becoming commonplace to point out that, in spite of prodigies of technological skill, in spite of explosions of objective information, mankind continues to suffer from collective disasters and individual inadequacies. Now, however, with this knowledge of the science of creative intelligence, blaming circumstances and blaming the other side have become a futile pettiness, since this science has delivered into our hands the means of being individually and collectively the masters of our destiny in a way that is totally progressive and beneficial.

If this description seems immodest, the feeling arises from the fact that, although creative intelligence is universal and fundamental, we have had no systematic contact with it and so we have become used to thinking, acting and speaking in a localized and circumstantially bounded fashion. As long as we are cut off from the source of creative intelligence, this is the only honest language and procedure to adopt because, in this state, the partial achievement of proximate ends is the best we can manage. When we resume contact with this deep source of creativity within us, we are able to appreciate all the limits that circumstances impose and see beyond them. We are thus able to use and combine them in an unrestricted way so that our individual purposes flow in harmony with all other purposes. As we move towards this mastery, circumstances and the need to compromise no longer impose upon us.

All of us must claim this mastery. Solutions fully satisfying to all sides do not always present themselves straight away to those who are continually expected to reconcile conflicting interests. Through the development and application of creative intelligence, the underlying evolutionary direction of all interests can be discerned, and from that depth of understanding great effectiveness of action is encompassed with great economy of effort. That source within us from which all change arises, the interior reservoir of creative energy, gives to those who have learned through the science of creative intelligence systematically to draw upon it, a quiet and justified confidence born of inner silence and strength.

His Holiness Maharishi Mahesh Yogi

projection. It is here that we reach the limits of physical science. In perception we can trace the causal chain from object to the eye and through the nerve fibres around the brain, but no matter how deeply we examine the physical situation the gap remains. It is as if we were walking along the edge of a chasm hoping eventually to find ourselves mysteriously on the other side. Going deeper into the physiology is in a way moving parallel to the problem. Truly to resolve it we must step outside physical space and, so to speak, move perpendicularly across to mental space. Just what this means I shall shortly try to explain, but first let us examine the relationship of mental percepts to the physical world, since this will give us an important clue.

Perceptual and Physical Worlds:

There have been several attempts to clarify this relationship, but most of them fail to accord with the facts. Space prevents me from going fully into the various hypotheses and why they eventually must be rejected, but, very briefly there are three principal types of theory.

The 'naïve realist's' view assumes that we are, in some way, in direct contact with the external world. This theory is untenable on two accounts: first, the occurrence of perceptual illusions and distortions show that we do not experience the world exactly as it is, and second, the finite velocity of light (and hence of all energy

transmission) implies that we never perceive the present but only the past.

Having realized that we cannot be in direct contact with the outside world, some people have proposed theories of 'psycho-neural' identity, which imply that physical events are also mental ones and that we come to know them by direct acquaintance. Recent advances in neurology, however, have shown that there is no anatomical justification for this; there is no physical map with which we could become directly acquainted; in fact there is little topological relation at all between the activity of the nervous system and our mental perception. As Lord Brain lucidly put it:

'... we perceive ... by means of an activity in the brain which is halved, reduplicated, transposed, inverted, distorted and three-dimensional.'

In short, there seems to me to be only one tenable theory of perception (accepting that we do have conscious perceptual experiences) and that is a form of Representative Theory.

On such a theory it is assumed that we build up a model in the mind of the outside physical world, using the information delivered to us by our senses. One of the functions of the brain then is to extract all useful and relevant information from the physical data and somehow project this across into the mind. Our mental percept is built up to the best of our ability into a model of the physical world. In such a theory there is no ques-

tion of direct contact with the outside world nor with our own neural events; what we perceive is a mental representation or image of what is physically 'out there'. Illusions, distortions and hallucinations occur because the brain has been misled into providing false information and so the image we build up is correspondingly incorrect.

The image we create, our mental representation of the world, is an integration of the evidence of all of our senses and moreover of that from past experience as well. In everyday situations we may not be aware of the construction taking place - as in our almost 'immediate' vision - but in less familiar instances the process can become discernible. When we are not sure of what we perceive it is because we have insufficient evidence to construct a satisfactory image; later, when more information is available, we may complete the image and so clarify our perception.

In perceiving, then, we become directly acquainted with a mental construct which closely parallels our external world, but not with the external world itself. The two are quite separate. In Radhakrishnan's words 'the object of consciousness is not the same as consciousness of the object, and the manner of the existence of the one is not like the manner of the existence of the other'. This is not to deny that the object exists, or to assert that its existence depends in some Berkeleyan way upon its being experienced, but only to say that the object and the perception thereof are distinct.

Some people seem to have a deep fear of solipsism - indeed, philosophically it is almost a dirty word, presumably because it appears to threaten a naïve commonsense view of the world - but in the final analysis there exists, I think, little alternative.

If we were to ask how we could ever be truly certain that the objective world exists apart from our mental model of it, I am afraid that the answer would be that we cannot be really certain. Nevertheless, we can justifiably infer its existence from the orderliness of our perceptions. If I see something which looks like a dog, barks, feels and smells like a dog, which behaves like a dog and which other people experience similarly, then I can reasonably infer that there is a dog there. But should it sound like a cat, fly like a bird or not be seen by other people, then I will normally judge that I am under some illusion.

It is the consistent 'orderliness' not only of a particular sense but of all sensory modalities, of all past experiences and of other people's experiences which leads us, usually unconsciously, to infer the existence of an external world. As the neu-anatomist Hartwig Kuhlenbeck has noted: '... a continuous and connected orderliness is experienced such as would obtain if body and external world existed and persisted irrespective of perception. Prima facie, it seems therefore quite reasonable to postulate such a physical world, exhibiting... general formal characteristics of space and time'.

Though his position is logically unassailable in theory, only an extreme sceptic would deny the existence of such a postulated world - and even he would hesitate before stepping into the path of an 'imaginary' oncoming bus.

(CONT.) ON PAGE 6

Concepts (CONT.)

Having briefly investigated the possible status of percepts with respect to the physical world we may begin to build up some kind of model of the relationships of the two. Any such model should be capable of explaining the observed facts, or at least not deny the possibility of their occurrence. There are four requirements which I believe it is essential for any model to satisfy, namely:

1. The co-existence within the Universe of a plurality of individual private conscious minds.
2. The relationship and modes of interaction of these private minds with the inferred public world.
3. The normal mental processes of perception, thought and volition.
4. Those paranormal phenomena for which there is a reasonably large body of evidence, principally telepathy and clairvoyance. Where are our Images?

Returning to the mental percept the representation that is built up in the mind—we notice that it has spatial and temporal qualities; an image appears to have size, shape and extension and also exists at some time. The model is constructed on a four-dimensional space-time framework which we tacitly assume closely parallels the inferred public world.

Each individual being possesses its own representational model, and consequently its own space-time framework in which the image exists. Not only are our perceptual models distinct—our two views of the universe are necessarily different—but they are also private, for I do not experience what you are seeing (ignoring for the moment telepathic experiences). There exists, then, a multiplicity of four-dimensional perceptual worlds, and my task is to investigate whether they can be incorporated into the traditional physical space-time system.

We can say when an image occurs, but can we say where it occurs? It is obviously related to an individual brain or nervous system in a causal and temporal manner but is it related to it spatially? If it is, then there are only two possibilities: either perceptual space exists partially outside the body, or else it exists totally within the body, presumably in the brain.

If we take the first alternative and imagine perceptual space to be extended in the public world, we soon find we are heading for immediate failure in that both the privacy of our perceptions and the occurrence of hallucinations pose a serious threat to such a conjecture.

The second alternative is that all our mental images are contained within the brain, or at least within the physical body. True, there is anatomical correlation between any supposed image space and the nervous system, but this need not necessarily deter us. What does present insurmountable difficulties, however, is the attempt to fix a physical size for mental images. If all our percepts are within the brain then they must be scaled down considerably in order to fit in. Moreover, the scale itself is continually changing and bears little relation to our actual physical size. As soon as one comes to consider the image of one's own body one encounters a paradox. The image of the body is indistinguishable from the body itself, but this theory assumes that the body image is contained within the body, which implies that the body and the image of it are different.

In short, it appears impossible to locate mental images or perceptual space anywhere within the normal three-dimensional public space.

If perceptual space exists, has

spatial qualities, and yet does not lie inside the universe as we know it, it can only lie outside the conventional physical universe. When I say 'outside' I do not of course mean beyond the edges of the universe' millions of light years away. 'Outside' the four-dimensional framework means nowhere within it, and since the space-time system is assumed to be of infinite extent in all four directions we must look elsewhere. This means that we must increase the dimensionality of the Universe by extending it into 'higher' dimensions so as to include within the framework mental images and perceptual space.

Higher Dimensional Spaces:

What does it mean to increase the number of dimensions? We cannot possibly picture it because our imagination itself is essentially four-dimensional, but perhaps by analogy we can get some idea.

Imagine a creature living in a two-dimensional plane universe, Abbot's famous Flatland. This creature exists in a table-top world where up and down have no meaning whatsoever. He can see along the table top and measures spatial positions in terms of two co-ordinates; nothing has any thickness or qualities in a third perpendicular direction, so the poor creature cannot even begin to imagine what up and down might mean. The vertical dimension lies outside his world. We, however, with our larger concept of the universe, can conceive of it and see its relation to the two-dimensional world.

In the same way, we, with our three-dimensional spatial concepts, cannot understand where perceptual space lies for we are trying to fit it inside our partial view of the universe. But it could exist perpendicularly to our world, just as the vertical axis is perpendicular to and outside the Flatlander's world. This perpendicular direction is then what some people loosely talk about as 'inwards'. One talks about the inner mental life and about going inwards as meaning going into the mind. But going inwards is not a movement in any physical direction; it is a change in a mental direction.

Now, one might ask what justification we have for adding ad hoc dimensions. Certainly our Flatlander would find it strange that we should tell him there was something called 'up and down'. His two-dimensional physics would explain most of the phenomena in his world. Yet if our addition of a third dimension were able to account for otherwise inexplicable events and were shown to give a more complete model of the universe, it would be justified. In the same way, if our modification of the four-dimensional universe is capable of better accounting for the world as we know it, it is similarly justified.

Higher dimensional models are not new. Science itself has already produced such modifications to enable it to account for physical phenomena. The work of Minkowski and Einstein shattered our concepts of a purely three-dimensional space and showed that we had to put time on an equal footing. This new model was able to account for otherwise inexplicable occurrences and has since been essential to our further understanding of the Universe. Despite the application of Einstein's genius for the greater part of his life, however, even the General Theory of Relativity failed to produce a completely unifying theory, nor was relativity, totally compatible with quantum theory; the two theories gave different views of the universe. To resolve these difficul-

A_a is A's image of himself
B_b is B's image of himself
A_b is B's image of A
B_a is A's image of B

(Note that B_a and B_b are in the same positional relation to A_a and A_b as B is to A.)

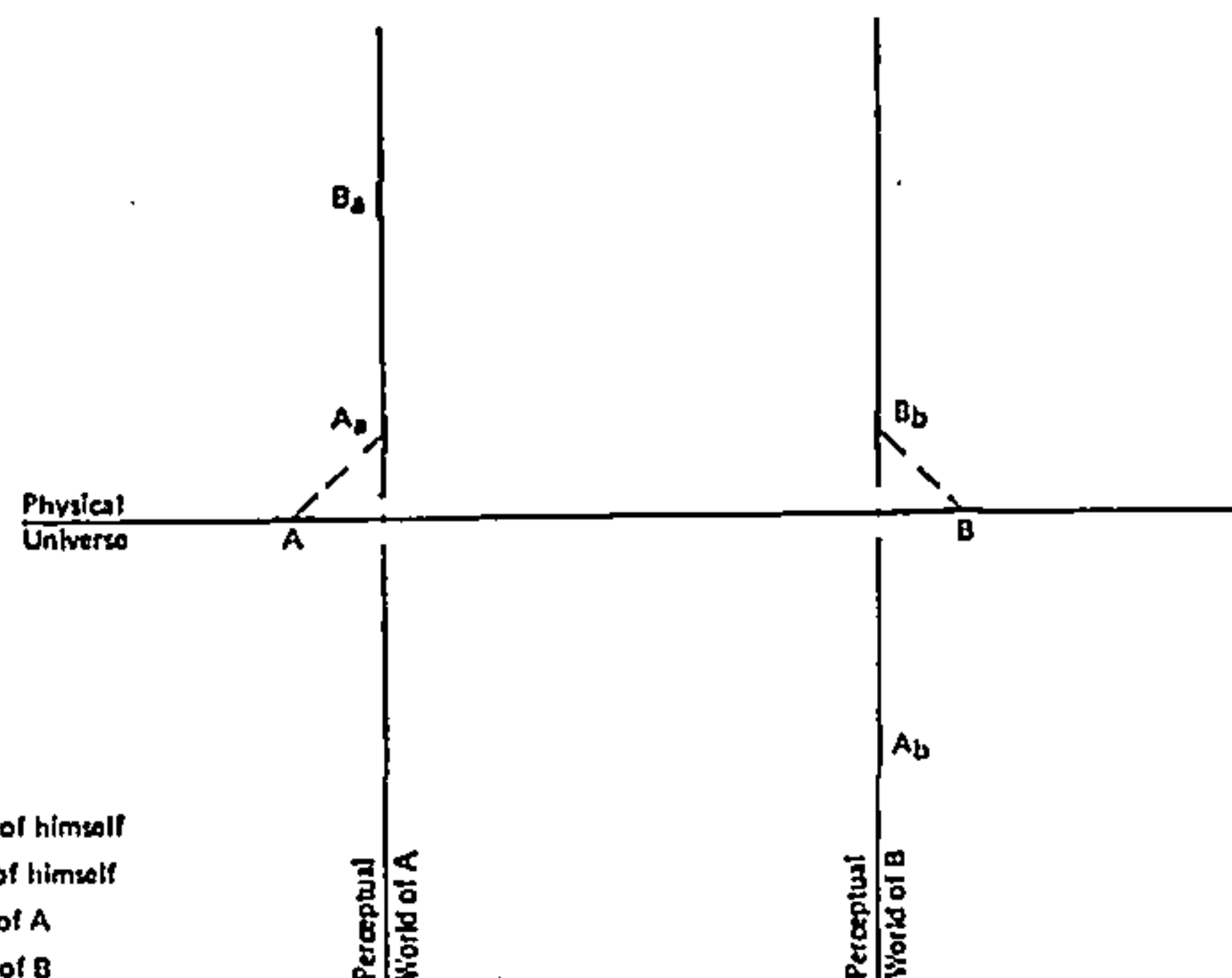


Fig. 1

N.B. The vertical line is to be pictured as lying behind the horizontal line.

ties various scientists in the past fifty years have suggested that the physical universe might in fact be five-dimensional, and that time is in some way two-dimensional. Such theories do in fact resolve many of the unsolved problems but as yet no completely satisfactory theory has arisen.

An Eight-Dimensional Space:

To simplify what follows I shall assume that time is only one-dimensional and that mental and physical time are the same, or at least exactly parallel. There are many reasons for doubting the validity of these assumptions but they represent a great simplification which does not significantly affect any of the conclusions. For most purposes, then, time is a constant factor in our considerations and we will largely be ignoring it.

Higher dimensional spaces have fascinated not only physicists and mathematicians; philosophers, psychologists and neurologists too have gone into these ideas in some depth. There is no room here to review their suggestions fully, but the views of Smythies are worth noting since he has devoted considerable attention to the problem. He postulates that space should have $4m + 4$ dimensions, where m is the number of minds in the universe. He thus presumes an unknown, possibly infinite, but countable number of dimensions. He reaches this conclusion because he cannot otherwise satisfy the requirement that individual minds should be largely private and yet related to the public world. He supposes that the barrier between minds must be a dimensional one. He dislikes Bert-

rand Russell's contention that minds may be stacked in a seven-dimensional space because he tries to place the mind's structure parallel to physical space, and not perpendicular to it.

Others like C.D. Broad, H.H. Price, and H.D. Lewis have all proposed higher dimensional mental spaces but all have come across difficulties of one form or another, and this, I believe, is because they have all (except perhaps Price) failed to draw upon the knowledge which already exists, and has existed for a long time, in the Oriental schools of thought.

In this realm there are no right or wrong models, but some are more powerful than others. Smythies' model takes cognizance of most of the facts and is capable of explaining many phenomena,

but I personally feel that it is too complicated and that one can produce just as powerful a model, if not more powerful, in a much simpler way. By the principle of Occam's razor this would be a more acceptable theory.

If we assume, contrary to Smythies, that mental spaces are not parallel to physical space, then it is possible to develop a workable eight-dimensional model, in which we have three dimensions of physical space, four of mind and one of time - which we have assumed is common to both physical and mental worlds. In order to see what they are and how they are related let us make a model of this model and by analogy show what this would mean for a one-dimensional creature living not in Flatland but in Line-

continued in future issues

Revenue Canada (Taxation)

To meet its requirements for professionals, our Department has developed a one year training program for university graduates.

Through appropriate courses given at our training centre in Ottawa, alternating with on-the-job training sessions in our district offices throughout Canada, we intend to graduate qualified taxation officers, especially in the Audit, Verification and Collections areas.

We invite you to come and meet our recruiting teams for interviews Nov. 25-28. For more information, contact your university placement office or the Department official.

Why not?

If you want your motivation to infect others, then there's no reason why not.

Think about us and yourself; then think about what we can accomplish together.

For more information on the diocesan or religious priesthood, contact Priests of the Sacred Heart Delaware, Ontario NOL 1EO

A touch of class



Watch out winter because here comes the fur revolution. This year, as never before, fur is so popular - from the tiny tot to the demanding fashion conscious woman. Fur - mix it with leather, lamb, broadtail or swakara. The medium height woman can wear the mentioned furs along with muskrat and possibly fox trim, beaver, mouton, bear and mink. A popular fur is squirrel and also rabbit. The tall figure type has the advantage when it comes to furs because she can wear any type of fur, especially long-haired furs. Fox, wolf, seal and russian sable look very attractive.

What fur suits you? Here are some helpful hints. For the shorter or stout framed person wear flat type fur such as muskrat, lamb, broadtail or swakara. The medium height woman can wear the mentioned furs along with muskrat and possibly fox trim, beaver, mouton, bear and mink. A popular fur is squirrel and also rabbit. The tall figure type has the advantage when it comes to furs because she can wear any type of fur, especially long-haired furs. Fox, wolf, seal and russian sable look very attractive.

Now when going out to buy a fur take special care. Look for quality workmanship. A fur coat is an investment and since you are most likely only to purchase one in a life time, make sure you shop with caution. Check that your fur is not flat-piled. A new fur has a lustrous look and should

be apparent, with the fur feeling soft and moist.

If you're economy minded, ambitious and willing to do a lot of work with extreme patience, you could sew yourself one. Begin with maybe a collar, sleeves or trim a coat with fur. Don't start off on expensive fur, stick to moderate priced fur such as rabbit, squirrel or skunk.

When purchasing a raw pelt look for the furrier's stamped seal of approval on the back of the pelt. The pelt should feel moist and to test the freshness of fur run your hand in an upward stroke. Hairs should not fall out.

So remember when buying fur or a fur garment look for suitability to your figure type, for appropriate styling, cost of fur (within your budget limits) and above all proper length. Always keep your coat in a cool place in the closet, never cover it in plastic, keep a cloth bag over it or send it to the furriers for cold storage. If it is a very expensive coat like mink or fox get it insured. A fur is valuable and the loss of one is priceless. So take care of your fur coat and it will take care of you.

Illustrated is the chevron effect in a duo combination of silver fox and leather.

Being in first year is...

BEING IN FIRST YEAR IS.....

Carrying your books in a briefcase....
Getting lost in the tunnel to the Science Buildings....
Buying all your books and paying cash....
Trying to figure out 600 different abbreviations....
Drinking ten thousand cups of coffee....
Learning to hate university food....
Not voting in the SGA elections....
Trying to tell the registrar what your problem is when you don't know....
Getting five nine o'clocks and not knowing what they are until you get there....
Not knowing that Lambda is the greatest bunch of people on campus...
Finding out that labs are only fun the first day....
Being asked a question in your first seminar....
Missing a class thinking you'll get the notes later....
Learning you're only a B.I.U....
Getting your first loan....
Learning profs aren't all that smart....
Walking into the A.M.HI-theatre completely stoned and having the prof say "You're late"....
Spending five hours in the library catalogue and then realizing all the books are OUT....
Forgetting your books and then trying to convince your parents that you did all your work before you came....
Finding out at nine a.m. that all the people came to class disguised as empty chairs....
Never washing your bedsheets from September to December and January to April....
Having everybody ask you "what are you in" and you don't know....
Saying you'll catch up on Sundays....
Wishing you'd spent all your money on a stereo instead of clothes cause you only wear your jeans anyways....
Being zapped in the library....
Having a professor who says "the rines are pararrer"....
Finding out what an all-nighter is and wishing you hadn't....
Counting the words in your first essay....
Finding out it really doesn't matter....
Going to class all year and then finding out its not compulsory....
Meeting a lot of great people....
Actually learning something....
Wishing you'd taken (yet another) year off....
Walking into the wrong class and having everyone stare at you....
Having a water fight in the residence....
Rooming with the youngest alcoholic you've ever met....
Having your parents visit every weekend you've asked someone to sleep over....
Learning to knock on doors before you enter....
Learning to live on pizza and chips....
Being broke at Christmas....
Not having any gloves in the winter....
Finding out you didn't really love the person you left back home....
Losing track of your friends back home....
Finding all the buildings that have been torn down when you go for Christmas....
Finding shaving cream in your bed....
Wishing you lived closer to everything....

(with apologies to the Arthur)



Happenings

WEDNESDAY, OCTOBER 30

Fraser Auditorium; SGA Film Series -
- Halloween Special
Halloween Party - Single Students, G19,
at 8:00 p.m.

FRIDAY, NOVEMBER 1

- ISO Film Festival
- Women's Conference
- Basketball; Brandon Tip-Off Tournament
- Hockey; Laurentian at U. of Manitoba
- Field Hockey; Laurentian at McMaster
- Women's Volleyball; L.U. at Queen's

The Laurentian University Chess Club is holding its first fall membership meeting on Friday, November 1, at 5:00 p.m. This meeting will deal with the ratification of a new constitution, and the election of a new executive. The meeting will be held in Room C 301 and everyone is welcome.

SATURDAY, NOVEMBER 2

- Basketball; Brandon Tip-Off Tournament
- Hockey; L.U. at University of Manitoba
- Field Hockey; L.U. at McMaster
- Volleyball (Women); L.U. at Queen's
- Volleyball (Men); Waterloo Invitational

SUNDAY, NOVEMBER 3

- Hockey; L.U. vs. University of Winnipeg

LAURENTIAN CHRISTIAN FELLOWSHIP is a newly formed organization on campus whose aim is to bring Christians together for fellowship and an investigation into who Jesus really is. It will be meeting Tuesday, November 5, in G18 on Student Street, 6-7 p.m. Are you interested? Be there.

THE LAST DANCE

Due to the frequent absenteeism of many students in this university, it has become necessary to revise certain policies. The following changes should be considered to be in effect as of today:-

Sickness:
This is no longer an excuse. The University will not accept your doctor's statement as proof, as we believe that if you are able to go to the doctor, you are able to come to lectures.

Funerals:
This cannot be accepted as an excuse. There is nothing you can do for the deceased and it should be possible to find someone else to attend to the arrangements. However, if the funeral can be held on the week-end, you may obtain permission from the university, provided you can supply proof that lectures will not suffer because of your absence.

Leaves of Absence:
This will, in future, be granted only in exceptional circumstances

and only to students, who have had more than 35 years' seniority with this university at this location. It must be stressed that it cannot be granted for the following reasons:-

a) Operations - we wish to discourage any thoughts you may have of having an operation as we believe that as long as you are attending this university you will need all of whatever you have and should not consider having anything removed. We admitted you as you are and to have anything removed would make you less than we bargained for.

b) Pregnancy - When you decided to become a student of this university, it should have been understood that you would devote yourself to your studies. It is the opinion of this university that no student has any business to get pregnant.

Death: (your own)

This will still be accepted as a legitimate excuse for absence,

provided that your death is reported (in person) to your academic advisor. Also, the university will require at least one month's notice if you are going to die, so that a new student can be recruited to fill your place in the classroom, and to prevent loss of a BIU.

Pubs, Cafeteria etc.:

It has been brought to the attention of the administration that these areas of privilege are being abused by many students. It must be clearly understood that these areas are to be used at break period only. As this is only a few hours in all areas of the university, it should be divided by the number of students so that all may have a chance. It is suggested that students go in alphabetical order to avoid confusion. Students who study in the area within range of the university's cameras, must not use these facilities, but must wait until the administration has gone home.



We wish to go wherever the Spirit leads in order to cooperate in man's complete development and sanctification.

We try to follow Christ by living a communal life, being present among our fellow men, sharing their joys and sorrows, their aspirations and their legitimate struggles for a more human world.

We are the Holy Cross Fathers.

For further information, write:

Vocation Director
Holy Cross House
Fredericton, N.B.

Please send me information about your community.

Name _____
Address _____

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- HAVE FUN

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Mondays - Closed
Tuesdays - 10 a.m. to 5 p.m.
Wednesdays - 3:30 p.m. to 5 p.m.
Thursdays - 10 a.m. to 5 p.m.
Fridays - 3:30 p.m. to 5 p.m.
Saturdays - 10 a.m. to 5 p.m.

MEMORIAL SERVICE

During May and August, car accidents claimed the lives of two Huntington students. Carol Thrasher, a Psychology major, and Lee Ladouceur, an English major, were both to have entered third year. Lee and Carol were A students, well-liked by everyone. On Sunday, November 3rd, a Memorial Service is being held for them in Huntington Chapel at 7:30 p.m. Anyone who knew Carol and Lee is invited to come.

STUDENT HEALTH SERVICES

All full-time students enrolled at Laurentian University are covered by the American Homme Assurance Company for the following:

- 1) Blanket medical accident reimbursement
- 2) Any loss of hands, legs, arms, feet, eyes, fingers, toes, or loss of life.
- 3) Blanket dental accident reimbursement
- 4) Fracture and Dislocation benefit
- 5) Rehabilitation benefit
- 6) Tuition expenses

All payment for loss of life under this policy is payable to the spouse, parents or parent, or guardian, and in Canadian funds.

It is most important that all accidents be reported to the Student Health Services-Room C 104 - Classroom building and they should also be notified in the event of anyone hearing of any accident or loss of life of a student at Laurentian University.

Female Vees

This weekend, the women's field hockey team travelled to Queen's University to take part in a tournament. The Laurentian women played teams from McMaster, Ottawa, Toronto and Queen's. This tournament, along with another to be held next weekend, will determine the OWIAA field hockey champions for 1974-75.

The team split their 4 games defeating McMaster and Ottawa and losing to Queen's and Toronto.

Friday, the team defeated McMaster and Ottawa and losing to Queen's and Toronto. McMaster, 1-0 on a goal by Peggy Barlow. They lost their second game against Toronto, 2-1. Krys Gygorcewicz tallied the only Laurentian marker.

Saturday the team from Queen's won, putting three shots past goalie Angela Moss. Marlene Izzard scored the only Laurentian goal. The team finished the tournament on a winning note defeating Ottawa 1-0. Marlene Izzard was the sole goal scorer.

Next week the team travels to McMaster for the second half of the round-robin tournament. Good luck goes out to Pat Pickard and her field hockey team as they battle for the field hockey championship for 1974-75.